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## Editorial Notes

"The Westminster" puts the matter well when it says that forgetfulness and forgiveness are like two surgeons treating the same wound; one would heal with a scar and the other without.

But for the resurrection of Christ the tomb which held his body would have been the burial place of religion as well as of Jesus. If Christ be not risen, then is our preaching vain, and your faith is also vain. Ye are not in your sins."

Christ declared himself to be "The truth." Truth is therefore like him. It can never die. Men may suppress it. They may obscure it. They may hate it, but it will live on. As Joseph's tomb could not hold Christ, so the grave in which men would bury truth will never be deep enough to keep it from rising and coming forth. Truth is mighty and will prevail. Give it time and it will always prove itself.

Miss Fanny Crosby, the blind writer of favorite hymns, came from her home in Bridgeport, Conn., to attend the Chapman meetings in Springfield, Mass. By request, she spoke at one of the meetings, giving an account of how she came to write the hymn, "Rescue the Perishing." She promised to follow the evangelists with her prayers in their tour around the world. The distinguished authoress is in her eighty-ninth year. Her hymns have given expression the praises of multitudes in this and other lands.

"The Advance," of Chicago, the western organ of the Congregationalists, keeps standing at the head of the appropriate columns the following suggestive "Rules for Sending Church News Items": "1. The items must contain real news and be forwarded promptly. 2. They must be brief and free from comment or expression of opinion, as we cannot be responsible for each expression in the news columns. 3. They should avoid comparisons which reflect on former pastors or others. 4. Statistics should not be given for past time, except in annual reports or at the close of pastorates."

Announcement is made that the loyalist Cumberland Presbyterians in Tennessee are acting promptly, under the recent decision of the Supreme Court of that state, and demanding possession of property carried out of their church into the union with the Northern Church. Little blame can be attached to their act when it is remembered how completely the other side has taken possession in the other states, of what they could, under the decision of the courts of those states.

There is much criticism of the methods of modern evangelism. Undoubtedly, there is too much method, too much strategy, too much jugglery and sharp practice. We are told of so-called evangelists "hiring photographers to take flashlight pictures of himself and his party on slumming expeditions, and then publishing them." Another is described as calling out, "Who will be the next to get on the water-wagon?" and those responding were called "converts." Sensationalism and commercialism are evils to be condemned. We cannot, however, oppose the office of the evangelist simply because of its abuses. The thing to do is, weed out the spurious evangelists, and steadfastly resist unscriptural methods. The true evangelist is filling a scriptural office, and the time is probably at hand when the number of such men should be multiplied.

An exchange tells us that Bishop Neely, of the Northern Methodist Church, at a recent meeting of the New York Methodist Social Union, declared that the people of that church are falling behind their fathers in their knowledge of Methodist doctrine and polity. The bishop is himself a striking illustration of the fact. He forgets the history of his own Church, and when reminded of it calls it a dragging of matter "from its burial in the dust of forgotten history." The burial of history, and the effort to keep it buried because it does not exactly suit one, is a very fruitful cause of denominational lapse in doctrine and polity.

In a long and labored article, given to the New Orleans papers, and printed by one of the morning papers with large headlines, Archbishop Blenk, of the Roman Catholic Church, attacks the Protestant Ministers' Association of New Orleans for its endorsement of a recent book by a monk who writes under the pen-name of "C. V. Fradryssa." In the whole article there is not a single word concerning the book and its contents. It is throughout a "railing accusation" against the endorsers and the author. It contains not one word of argument, not one word of reply to the facts and principles which the volume contains. The archbishop seems to be ignorant of the fact that personal denunciation of a debater is no answer to his arguments. He might well study the Book of Jude and pattern after a greater than himself: "Yet Michael the archangel, when contending with the devil, he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee."